

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## PREVALENCE OF IDOLATRY.

The Rev. Mr. Simons, Missionary to Burmah, delivered a discourse at the Federal street Baptist Meeting-house a few days before his departure, of which the following is the substance:

The object of the discourse was to show the origin, progress, and present state of idolatry in the heathen world. It is not certain in what place or at what time idolatry commenced.

The first allusion to its origin spoken of in the Scriptures, is that of the idolatry of Terah, the father of Abraham, who "served other gods." But whether this superstition began in Chaldea, or in Egypt, seems to be undetermined. It is certain to have attained extensively in Egypt, in its most degrading forms. Their chief idols were Osiris, and Isis, or the sun and moon, Jupiter Ammon, Serapis, Anubis, Harpocrates, &c. And its supposed that idolatry first began in the worship of the sun and moon and the heavenly bodies.

The party-colored bull, in the adoration of which much of their religion consisted, was the representative of the sun. But they paid religious homage also to sheep, goats, snipes, cats, &c. Nor did the highest pretensions to philosophy release men from this degradation. The Greeks had about 30,000 gods. Other nations deified their kings and great men. The Chaldeans, the Chinese, and the Romans, were equally stupid and absurd in this matter. Some of the idols named in Scripture, are the teraphim, golden calves, Baal, Bel, Baalpeor, Baalberith, Beelzebub, Moloch, &c. &c. The Jews, when they fell into idolatry, generally worshipped the gods of the nations in their vicinity. Perhaps also they brought the superstition from Egypt. Before their captivity in Chaldea, they relapsed into idolatry many different times; and it seems to have been the universal sin of the surrounding heathen.

The idolatry which has prevailed for centuries in the East, is the worship of Boodh, or Guadama. The worshippers of this imaginary god suppose him to have been the fifth object of adoration, four having preceded him. They suppose his deification to have commenced 544 years before the birth of Christ; that it will continue to the end of 5000 years, 2374 of which have expired; and that when the 5000 years shall be completed, another saint will be deified and become the next object of adoration, 600 millions of saints are supposed by the Boodhists, to be canonized with each deity; but it is admitted that only 24,000 were taken to heaven with Guadama.

The religion of Boodh is supposed to number among its disciples more than all the adherents of Protestantism, or even the entire of Christendom. It is spread over the whole Burman empire, having a population nearly equal to our United States; over the vast countries of Siam, Ceylon, Japan, Cochinchina, and the greater part of China itself. It is supposed by some to have been the ancient theology of India, and "the brahminical superstition, the invention of later times, and raised to predominance by the superior influence of the Brahmins with the principles of Hindostan." Whether Guadama was actually a man, or the creature of imagination, seems not to be decided. Mr. Judson supposes it would be as easy to prove that the god was a cow, as a man. His theology was a species of atheism. The highest bliss which this folly promises, is annihilation. Its principle is, that "nothing is the beginning and end of every thing." The greatest felicity promised, is absorption into the imaginary deity; but as the sublimest happiness of this deity consists in inaction, in the cessation of all desires and bodily motion, and in the suspension of all the faculties, it follows that non-existence, or annihilation, is the heaven of Guadama's disciples. When this "happy insensibility" is attained, this is the dream of perfection. "We have nothing more to do with virtue or vice, punishment or rewards, Providence or the immortality of the soul. The whole of holiness consists in ceasing to exist, in being confounded with nothing; and the nearer man approaches to the nature of a stone, or a log, the nearer he is to perfection."

The believers in Guadama have no idea of a First Cause, and of course have no faith in the living God. They believe matter to be eternal, and that all animated existence has in itself its own rise and destiny. The lowest state of existence they suppose to be the infernal regions; the next, in the form of brutes,—both are states of punishment. The state of man is believed to be probationary, and the next includes a gradual ascent up to demi-gods, as rewards of merit. Transmigration is a general opinion; the wicked are born in brute animals, or consigned to places of punishment. The heavens, or states of happiness, are altogether gross and sensual. Guadama's temples in Burmah are of various sizes and form. An elevated spot is chosen for their erection. They are generally

of solid brick work, but some are filled up with earth. Some of these temples are covered all over with gold leaf, giving them a splendid appearance.

After Mr. Simons had set before a numerous assembly the degraded state of the heathen world, he paused, giving opportunity for a more special attention. He then inquired, What is the duty of the Christian world to idolaters?—It is, to inform themselves of the vices and abominations of the Pagans, and to send to them the Gospel of Christ. He forcibly called the attention of his audience to the moral character of the Britons, our own ancestors, before the Gospel was published among them. They were indeed in a most deplorable state. Such was their sluggishness and ignorance, that they were bought and sold as slaves, and were most heartily despised by the Romans. Cicero, in a letter written to his friend Atticus, thus speaks of them. "I advise you not to purchase for slaves any of the indolent and stupid Britons; they will do you no good!" Dr. Philip, now missionary in Africa, in visiting the library of an English gentleman, took down the volume of Cicero, containing this letter, and read it to his friend. "There was in the library room, a likeness of Cicero, and another of Sir Isaac Newton." "See!" said Dr. Philip, "what this man, pointing to Cicero, 'said of that man's ancestors,' casting a significant glance at the likeness of Newton. And what, said Mr. Simons, made the difference between Newton and his stupid ancestors? What but the Gospel?"

From the Religious Intelligencer.

## MY NOTIONS.

Mr. Editor—It being a very common thing for individuals to express their views, in reference to matters and things, through the medium of the press, I beg leave to suggest a few notions for the consideration of your readers, on the subject of giving for benevolent objects, &c. It is a very common thing for many, and I might almost say for all persons, when called upon to contribute to any benevolent object, no matter what, to meet you with the excuse, "Law me, it is but a day or two since I gave to some object; and really I am called upon so much, that I cannot give. I wish you success," &c. Just as if you had called upon them to do that which is always considered rather a burthen than otherwise, and evincing clearly a determination to escape if possible. Another will say, "I do not exactly understand the object. I must have time to think. Please call again;" which the merchant always considers as amounting to "no trade." This class seem to take it for granted that the time of the collector is of no account, and that he can just as well call again as not—presuming, of course, that the subject, with all its responsibilities, rests solely upon the shoulders of those who have undertaken what some call the drudgery of collecting. Others will say, "I really do not see it to be my duty to give just now. I have commenced building a house, and am obliged to resort to every expedient to raise the means to finish it." That is, "I have taken the money out of one pocket, and put it into the other; and at all events I must accomplish my own ends first, and if any thing should be left, then perhaps the Lord may have a share." And still another thinks, "It belongs appropriately to young men, or at any rate to some other men besides myself, to sustain that object. I am willing to give wherever it is proper; but really I do not see how it is that I ought to give in the present case." Again, We are sometimes asked, why rich men do not do more. "I am willing to give," says one, "in proportion to my means, if you will only get Mr. Such-a-one to do his part; but the fact is you always call on me first, just as though I must give to every thing. Now if you will get Mr. — to give, then perhaps I shall think best to give a little something; but as it is, I must be excused." Now Mr. Editor, it will be readily seen that these statements are generally true, and although there may be, and really is, occasionally an individual who is ready to act on the spot, and act liberally too, yet as a general thing, some paltry excuse must suffice, or at least precede the act, and in this way half destroy the whole good to be gained. Supposing it to be so; how delightful does the business of collecting become—how encouraging to the warm-hearted Christian, engaged in the noble attempt to do something in this way for the cause of Christ. With what new zeal does he engage in his work, when he finds his brethren all sustaining him by their countenance and contributions.

My "notion" is, that these things ought not to be so; but that Christians should esteem it a privilege to be called upon to do something in this way to promote Christ's kingdom in the world; and that when they are so called upon, they do cheerfully encourage their brother, and the cause for which he is engaged, by lending a helping hand to promote an object, alike interesting to all the lovers of God. I have a notion that there are some mistaken views on this subject, in the minds of most Christians at the present day; for we find that when any thing is given in many cases, it comes like drawing teeth, and the giver seems ready to feel that he has lost his money, instead of having lent it to the Lord, to be paid hereafter with compound interest—and lent it too, where the security is the unmoisted pledge of the Almighty, subject to no fluctuations nor misfortunes, but remaining forever firm as the pillars that support the eternal throne, and enduring as is the existence of the soul. I have a

notion that when we call upon our Christian friends for their donations for any worthy object of Christian benevolence, that we are not "begging" a stinted pittance to keep together the crumbling fortress of the Redeemer; neither are we to exhaust ourselves in argument to convince of duty, and to unclench the fists of sordid avarice, and break up in the soul the fountains of love, and thus cause the streams of benevolence to flow. No, not so; that is business to be done in the closet, under the immediate eye of God, and the melting influences of a Saviour's love, and in the quiet and undisturbed contemplation of a judgment day, and the joyous anticipations of a reward in heaven.

Under such influences the mind should determine upon the course to be pursued in these matters, and then the business of collecting will become simplified, just as it should be; and instead of urging, and arguing, and pressing, and I had almost said, of forcing, we should have nothing to do but to receive the funds already appropriated by each individual, and faithfully to apply them to the common cause; and pursuing this course, we should not always hear the complaint of "treasuries overdrawn," "greater demands than can be supplied," &c.; neither shall we be asked to give in order to save any one branch of benevolent enterprise from premature bankruptcy and death, or to keep together the crumbling fabric of any of the noble institutions of the age. But our only business will be to draw bills on the Bank of Christian Philanthropy, which will meet with prompt and cheerful acceptance, and be paid over to push on the benevolent movements of the day with ever accelerating speed, until the world shall be redeemed, and the great body of Christ's followers, from every clime, be seated amid the songs and shouts of an eternal heaven.

And now what is all this, but simply the great and sole business of life? I have a notion that we have no right to act upon any other principle than that which requires us to consider our money, as well as our influence, or any other talent we possess, as solemnly consecrated to Christ, to be used in such manner as we really believe will accomplish the highest glory of God, and the greatest good to our race.—And Oh, Christian friends, if we do but so use it, with a corresponding devotion of ourselves to the same end, what a glorious consummation is before us; if we do not, what character can we claim, except that of a hypocrite?

S. B. L.

## THE LIFE OF A CHRISTIAN.

"Ashamed of Jesus! sooner far  
Let evening blush to own her star."

The life of a consistent Christian, contrasted with that of a votary of the world, exhibits a striking dissimilarity; and it is by no means strange that a difference of sentiment and conduct should exist between those whose lives are regulated by opposite principles, and whose characters are receiving shape for distinct scenes in a future world. The Christian, though deemed inconsistent by the worldly minded, in looking for happiness in a future world, while he might, on the principles of the latter, seek and find present good, without those restraints which religion imposes, pines the infatuation of his fellow immortals, while his eye scans far onward in futurity the retributions of the final judgment, where worldly joys will assume their proper insignificance.

Although religion in these days receives not the universal respect it sustained in primitive times, still it is by no means rare to hear the disciples of Jesus traduced and ridiculed; and in numerous instances where the open expression of contempt is withheld from a prudential reference to self interest, or some such sordid motive, the secret workings of the heart speak bitter enmity against all that is called Christian; there appears to be a similar prejudice existing in the mind of the moralist, who, however eloquently he may recommend morality as essential to the order & consolidation of society, yet when you portray the refined morality of the Bible, as the standard of human action, he makes joint attack with other opposers of its divine precepts. And it is truly lamentable to observe the prevalence of the same spirit among the youth who are just entering on the stage of active life; by whom it is considered unmanly to yield obedience to their God and Saviour! in whose esteem the service of their Creator is a reproach! they are ashamed of Jesus! of that Redeemer whom angels praise, and all the truly noble and virtuous throughout the universe, delight to honor.

In all this opposition evinced towards Christianity and its advocates, there should be, to render it consistent, some adequate reason, something to justify such deeply seated prejudice. What of a reprehensible nature can be alleged against the followers of the Lamb?—What has he done to elicit the vituperation of those with whom he differs? Can any thing be pointed out in his intercourse with his fellow men, that in the least militates against his undeviating integrity? Is he an enemy to the interests of his country? Is he unkind and uncharitable to the poor? Does he thrust the tattered petitioner from his door, with the cruelty that characterizes the *tender mercies of the wicked*? Is there any fault to be found with the manner in which he discharges the duties that he owes in his social relations, as a father, as a brother, as a friend, and in a more extended sense, as a good citizen, as his country's benefactor, as a philanthropist that seeks to promote the happiness of all within the reach of his influence? As the Christian's friend, I

ask the answer to these interrogatories, and let it be impartial. Where will you find integrity except it be in the dealings of him "who loves his neighbor as himself, and does unto others as he wishes they would do unto him?"—Where can you find a more staunch friend of his country than is the Christian? Where a more unsullied patriot? Where will you find the poor man's friend if not in him?—His principles of action are founded on love to God and his fellow men—"he weeps with those that weep"—his heart feels for the woes of others, and his hand relieves them to the full extent of his ability; he clothes the naked, feeds the hungry, and advocates the cause of the oppressed. Are not these the traits of Christian character? Yes! the united voice of the world replies. Experience proves that where the religion of Christ has sway, these are its noble fruits. Look at any country where the genius of Christianity has developed itself, and its salutary influence will be apparent, in the improved state of society, and in every thing that is intimately connected with a well regulated civil government; and so long as the motto that was worn in the banner of the cross by the hands of Jesus, continues to wave over our world, the truth will remain uncontradicted, that Christianity breathes the spirit of its founder—"peace on earth and good will to men." It will therefore be seen from an examination of the Christian's conduct, that it is invariably thrown into the scale of virtue, and consequently, he exhibits, to any rational mind, a character adapted to call forth admiration, rather than animadversion—to induce imitation rather than neglect.

The time is however coming, when God will vindicate the meek and lowly followers of Immanuel; they will then appear clothed with the habiliments of unfading glory, while those who on earth were ashamed of Jesus, shall "awake to shame and everlasting contempt."

In conclusion, I would appeal to any youth who may peruse these lines, whether religion be not the brightest ornament that can adorn the mind; and when considered in connection with an eternity, whether it will not, in value, far outweigh the wealth of worlds, in the estimation of him who possesses it.—*Young Men's Advocate.*

## TRUST IN GOD.

The grandeur of religion appears more conspicuous; it attains a sublimer attitude, and shines with a surpassing majesty all its own, when employed in solacing and sustaining the Christian under distress and personal bereavement.—When his family are torn from him by the cold, rude hand of death, or a valued friend drops into the grave without any intimation of the change, and deprives him of all he loved below, he appears a wanderer, a sort of solitary detachment of humanity, to himself,—disconsolate, unknown,—were it not for that blissful assurance, that the separation is only temporary, and that there is a time coming which will usher in a resurrection of the just by Him who on earth declared, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

Religion, which abounds with precepts for his entire trust in God, enables him also to bear with patience and pious resignation, the troubles and perplexities of life. While it inculcates adherence to duty, constancy in virtue, and dependence upon God, it no less frequently expresses in animating strains, the immortality of reasonable natures, and the future inheritance of the righteous. This has been the joy and solace of good men in every age, their constant light in darkness, their unfailing comfort in adversity, their perpetual support under persecution. The most apparently insurmountable obstacles and formidable difficulties, have dwindled into insignificance and empty shadow, equally unsubstantial, when brought into competition with everlasting life, and the promised crown. The hope of a future state, and the cheering certainty of its near approach, have in every land and in every period of time, when this celestial beam of consolation had dissipated the horrible darkness by which reason is enveloped, and through which it ineffectually essays to pierce and penetrate beyond, made captivity freedom, slavery liberty, and thrown around the exile the attractions and endearments of domestic life. This untroubled lustre, this distant brightness, has guided with intrepidity the martyr to the stake, and the Christian hero to crucifixion and death in every shape. In the present day, this is the humble Christian's steadfast succor, his exhaustless fount of consolation, when distressed and forlorn, when deprived of his dearest relations, and nearest ties of affection and consanguinity; for what else can strengthen and revive him?

"When friends have vanished from their viewless home  
And he is left companionless to roam,  
O! what can cheer his melancholy way,  
But hopes of union in the land of day!"

When surrounded by complicated difficulties, and encompassed by dangers, while traversing this vale of tears, the thorny wilderness of time, the pious Christian is assured in the word of God, "that all things work together for good, to them that love God, and are called according to His purpose"—*Imperial Mag.*

## REV. THOMAS TOLLER.

He appears never to have turned his attention to composition as an art; and the force and beauty with which he sometimes expressed himself was the spontaneous effect of a vivid imagination, accompanying the truest sensi-

bility. His most affecting illustrations, and the power of illustrating a subject was his distinguishing faculty, were drawn from the most familiar scenes of life; and, after he became a father, not unfrequently from the incidents which attach to that relation. An example of this supplied by the friend whose words have been already quoted, will afford the readers some idea of the manner in which he availed himself of images drawn from the domestic circle.—His text was Isaiah xxvii. 5:—"Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."—"I think," said he, "I can convey the meaning of this passage so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault; he had taken hold of my strength, and he had made peace with me."

He possessed great originality, not so much, however, in the stamina of his thoughts, as in the cast of his imagination. He seldom reminded you of any speaker to whom he bore the slightest resemblance; his excellences and his defects rendered it equally evident that he had formed himself on no preceding model,—that he yielded without restraint to the native bias of his character and genius. The effect of imitation would, undoubtedly, have been the acquisition of more elegance, and ~~and~~ of that noble simplicity and careless grandeur which was the distinguishing features of his eloquence. In the power of awakening pathetic emotions he far excelled any speaker it has been my lot to hear. Often have I seen a whole congregation melted under him like wax before the sun: my own feelings, on more than one occasion, have approached to an overpowering agitation. The effect was produced apparently with perfect ease. No elaborate preparation, no peculiar vehemence or intensity of tones, no artful accumulation of pathetic images led the way: the mind was captivated and subdued, it scarcely knew how. Though it will not be imagined that this triumph of popular eloquence could be habitual, much less constant, it may be safely affirmed that a large proportion of Mr. Toller's discourses afforded some indication of these powers.—*Hall's Works.*

## THE GOLD BEADS.

The editor of the Philadelphian gives an account of Mr. Patton's address, in which he told the story of the gold beads given to the sailors' cause by a poor widow in Fair Haven, whose father, husband, and only son were all sailors, and all dead. Dr. Ely adds,

Mr. Patton hoped it would no longer be said "we shall get a poor collection because the church is filled with ladies;" and he thought he might pledge his native city, Philadelphia, for the support of at least one of the foreign missionaries of the Seamen's Friend Society. The beads which he exhibited were the old fashioned large round beads of yellow, not of red gold, which were given when they were worth the best cow on a farm. Mr. Patton succeeded so well with his fishing line that he hooked up twenty-five golden rings from his audience, which were worth 50 cents each on an average. We are sorry that the more valuable rings did not slide from many a fair hand; but as the little rings actually given were commonly used to hold the more weighty ones on, perhaps they will come, on the next application of similar importance.

The example brought some chains and rings from the 3d Presbyterian church, on the Wednesday evening following, one of which was worth eight or ten dollars; and in the Rev. James Patterson's congregation a poor woman sent a ring, which might be valued at two dollars, saying that it had been left to her by her deceased mother, and long kept as a remembrance, and that she would not have parted with it on any account, but in hope that it might be the means of saving souls, by assisting to support some missionary to the poor heathen.

We have no wish to annihilate the trade of the gold and silver smith; but if we love the gospel and the souls of men more than gold and silver ornaments we shall cheerfully part with them when needed, so long as any who prize not the soul will give food and clothing for them to any herald of salvation.

From the Christian Soldier.

## COMPASSION AND EXAMPLE OF CHRIST.

Jesus Christ is the proprietor of all worlds, and he sways the sceptre of the universal empire; yet such was his unequalled compassion, such the infinite tenderness of his heart, that he left that throne in the heavens, to which the highest angel in vain raises his eye, descends to earth, assumed our nature, and was subject to such poverty, that none but God could endure it; and at last expired on the cross, and now lives in heaven to intercede in behalf of his people. Here is compassion worthy of a God. And this was done to purchase pardon, peace, and eternal life for his enemies; done that the waters of life might flow and fertilize a dying world.

Jesus Christ was mild, gentle, holy, and harmless. He went about doing good; his every act was benevolent, and he commands us to learn of him, to imitate his spirit, and copy



his example, and strive to be conformed to his moral image. But how little of his spirit do we see exhibited. Ah! how unlike the Redeemer, are even those who profess to be redeemed by his blood, and clothed with his righteousness!

Christian! it is high time to awake out of sleep, and exhibit more of the spirit of your divine Redeemer, to whom you have declared eternal allegiance. Give him your whole heart, acquiesce in his government, and yield yourself unreservedly to his dominion. Devote all the faculties of your soul, all the energies of your mind, and every effort of your influence, to urge forward the holy kingdom of Christ; and let your petitions incessantly and fervently ascend, that the Son of Righteousness would roll on his bright and glorious beams, till the whole earth shall be illuminated.

J.

#### To the Editor of the Christian Secretary.

I propose through the medium of your paper to communicate several essays on a subject suggested by the following resolution in the Minutes of the last Session of the New Haven Association.

"Resolved, That in view of the many pressing claims, not only for the prayers, but also the alms of the churches, that a committee be appointed to devise some regulations for the promotion of greater uniformity and simplicity in the use of wearing apparel, household furniture and equipage, and report at the next session of the Association."

In the first place I shall endeavor to show to the friends of Christ and humanity, that a want of greater uniformity and simplicity of dress, household furniture and equipage, is an evil worthy the signal attention and efforts of the Christian public.

Second, that this evil however great and alarming, is capable of a practicable and all-sufficient remedy.

It is always desirable when we undertake to prove any propositions, to be well assured that the propositions themselves are important, and if proved, deserve attention. The design of the first proposition is to set forth an evil or sin of considerable magnitude. If this purpose is accomplished, it will doubtless have a just claim to the attention of all Christians and Philanthropists.

The importance of the second proposition cannot be questioned since its design is to remedy an evil, which has already been shown to be of considerable magnitude. It will be my aim as much as possible to avoid treating this subject in an abstract and speculative manner. On the other hand, I shall in the spirit of benevolence, enter into the abodes of men, and endeavor from their daily practices to trace out some of the sources of unhappiness, pride, poverty, and a want of Christian benevolence. A prominent feature of the evil suggested, it will be observed, is fashion. The love of fashion is one of the greatest foes to uniformity and simplicity. This is an evil that has sometimes been publicly treated of, and often felt by all classes of persons. But like the treatment that has been often bestowed upon other subjects of general importance, it has too frequently been the subject of mere theoretical and unimportant dissertation. While thousands have groaned under its wide spreading influence, the efforts to resist its sway, have been inefficient, like the harmless attacks upon the monster of intemperance, ten years ago.

But uniformity, and simplicity, will lay the axe at the root of this evil. Like total abstinence to the ravages of intemperance, it will leave this hydra of the deep without its proper element, upon a dry and barren beach. But if we would have our minds wrought up to a just consideration of this unfruitful work of darkness, let us go into the families of our acquaintance. See what is moving the mass of people like the successive waves of the ocean to an angry shore. I will not appeal to imagination but to facts. What is the meaning of that article headed, Notice, in the public newspaper, or of those large capitals, it may be in the public street, Fancy goods—latest fashions from New York or London. Or what is the meaning of that conversation, the most animated part of which is, Miss B. has just received some new fashioned bonnets, they are captivating, they are so large and different from what has been worn heretofore. In another circle you may witness a young man showing his Bourbon boots to a senior, who is so much behind the day as to be in the habit of wearing the yellow top or Suwarro boots. Go to the tailor's shop, and you will see specimens of the latest fashionable coats, waistcoats, and pantaloons, of New York, Philadelphia or London. Go to the hatters, he also has got the newest fashion of hats, it may be the bell or taper crown, the broad brim or narrow, the water proof, Washington or La Fayette, black, white, or drab colored hats, as the fashion may be. Such is a hint of the all-absorbing influence of fashion, affecting the city and country, high and low, rich and poor, bond and free, righteous and abandoned, according to varying circumstances. But to say nothing of the different colors and kinds of goods, that come in, and go out of fashion, as unaccountably and almost as frequently, as the varied faces of the die are turned up by the gamester, such as the black or blue, Wellington, brown, or London smoke, circassian, gingham, silk or calico, according as the wind fills the sail of this Universalist, in fancy's element. There are sufficient facts at the door of every man's intellect, (and purse too,) to show him that fashion has an extensive empire in the hearts of men.

It becomes us then to consider the moral and social influence of such an extensive dominion from the palace to the cottage, and over the vilest and holiest. The change which mere fashion effects has no foundation in reason, and proposes no social or moral benefit. It is a truth settled beyond controversy, that what is fashionable at one time, may the next season be otherwise, and at a still later season gain its former acceptance with the public. The same model of coats, gowns, bonnets or hats, have

been known to meet the public taste, be rejected and again approved, like the successive changes of government in a tottering and factitious republic. Now the principal reason assigned for this universal drawing into the whirlpool of fashion, is, on the part of the tailor, hatter, and mantua maker, &c. it's the life of our trades; we could not be supported without such a state of things. On the part of the patrons of fashion, it furnishes employment for many who could not otherwise get business, and consequently it makes business flourish. Both these reasons have the same bearing, and involve the same principle, which is this, it is necessary to make unnecessary and losing business, in order to make employment for the public. But look into this argument for a moment. If the mechanic is sustained any better by the alternations of fashion than he would be without these changes, it must be because he has more work, and consequently there is a greater consumption of the articles he makes. But the public really do not wear out their dresses any sooner on account of a new fashion; if they do the change brings in upon the community an unnecessary and dead loss, compared with the old fashion; if they do not wear them out, but leave them partially worn, then there is created the employment of a tailor, mantua-maker, &c. for the sole purpose of being supported by A, B, and C, laying aside the partly worn old garments, to get one in the newest fashion. On this ground it would be better if there are supernumerary mechanics that must be supported by the public, to make a direct and judicious application of so much cash as will do it, than to do it by a dead waste in the laying aside of the old fashion.

If the arguments of the fashionable were good, then that town would be wise which should recommend to its inhabitants to pursue some wasteful or extravagant avocation, that the paupers might be supported. Let us not suppose for a moment that those sustained by fashion, get the gleanings of the rich who are able to lose them. The truth is otherwise. The refuse of the rich is not gleaned by any body, but entirely lost, while their other and better means are employed to support fashion. Though the prevalence of spirits in the United States may have employed from one to two hundred thousand men, yet if this employment is attended with the dead loss, of seventy millions of dollars, it would be a dear method of supporting one or two hundred thousand persons. Whatever number of persons are therefore supported through the prevalence of fashion, they are the proper indices of the loss the country is sustaining from this evil. Their time and labor afford a criterion, by which we determine in a measure the amount of that impoverishment which fashion is spreading over the country.—This calculation does not include the expense of time and travel that is contingent to the votaries of fashion. But pecuniary loss is but the little finger of fashion, of which we would not have made so much use but for to meet a very common objection, that fashion supports many laboring persons and makes business flourish.

#### Fashion distresses the poor.

The respectable and industrious A, whose connexions in life are above mediocrity, and move in easy circumstances, is an example.—His industry would clothe his family plainly, furnish his house comfortably, and give his children the usual advantages of education and religion.

But instead of plain and barely convenient chairs, tables, mirrors, &c. an additional expense of one eighth or perhaps one quarter must be incurred to be rendered decent or at least partially fashionable.

His wife has often felt mortified on account of her bonnet, which, though in every way convenient, has been for some time quite out of fashion, and of late she could not go to meeting because there were few of the kind in all the congregation. His daughters must have their silk and circassian, instead of their former fashionable bombazette and calico, with sleeves that rival the waist in dimension. The result is, while the wishes of the family are but partially satisfied through the utmost industry, the whole amount of labor falls a little short of expenses. Appearances must however be sustained because the voice of fashion is imperious. To do this, a contracted closeness in bargains and a parsimony towards benevolent objects is often observable. The urgency of the merchant, and other creditors, with the unfriendly feelings of those that have watched the efforts of his family towards fashion, prey upon the father's mind. Under the tyranny of fashion at home, with duns and unfriendly feelings from abroad, he is perhaps hurried to remove his troubles with the poisonous dram.—Presently you behold a dissipated father, a disconsolate and wretched mother and children, with such desires fostered and strengthened, as their means can never gratify. Fashion has been the leading cause of all this misery and disgrace. Free from its tyranny, this family might have enjoyed all the benefits of Agur's petition. There might have been no unnecessary mortification, no excessive labor to gratify pride, and sustain false appearances, no wretched fruits of intemperance, to bequeath premature widowhood and orphanage, and write "depart" over the portals of heaven.

#### It promotes pride.

It is far from being designed by a new fashion, to promote the convenience or advance the happiness of any. This, multitudes are willing to acknowledge by merely assigning the all prevalent reason, "it's the fashion." If pride is not at the root of fashion, why all that mortification and shame, where the furniture and dress are not in fashion. Why all those fears of being singular or a little behind the chariot of fashion.

It promotes marks of distinction in society that are founded on no moral or social virtue.

As no solid convenience or happiness is sought after by it, it often happens that the vilest, are in the climax of fashion, while the moral and religious, (if poor,) may be pointed

at for their singular habits of dress, or style of furniture, and counted by strangers the dregs of society. Such is the power of fashion over the public estimation of a stranger, that a plain and unfashionable dress, however convenient, very generally, rather prejudices the mind of a community against him at his first appearance.

It promotes covetousness, which is idolatry. The expenses of the rich are known to exceed very far those of the poor or middling classes. But the middling classes usually have all that is necessary to convenience or happiness; all that is expended above this for mere fashion, cannot be applied to benevolent objects. Consequently those who sacrifice at the shrine of fashion, must hold a close fist towards many benevolent and humane causes, or become bankrupt. It is very common to find a votary of fashion more straitened for money than a prudent plain man, because the former serves a hard master. This master is so absolute in his requirements, that he will spare very little for better objects. Those who are his slaves must say we have ways enough for our money, and close their purse strings when worthy claimants present their affecting requests. His claims are always thought to be first; if these should not absorb all a man's means he can spare a small refuse to charity and religion.

To be continued.

For the Christian Secretary.

#### "O DEATH WHERE IS THY STING?"

Since the introduction of the Cholera into the United States, but more particularly into our native State, it is presumed that every reflecting mind is brought to serious meditation on death, and the probability that such an event may be very near to himself, or some dear earthly connexion. Indeed it is a disease which possesses some appalling features: setting at defiance all human refuges; and raging wherever it appears, irrespective of climate or season: wearing the same malignant aspect beneath the scorching beams of a vertical sun, and among the ice and snows of northern Russia. Well may the despisers of a long suffering God, quake and tremble when he descends clothed with such terrible majesty. But, dear believer in Jesus, what hast thou to fear?—Christ died "to deliver them, who through fear of death, were all their life time subject to bondage." "Be strong in the Lord and in the power of his might." It is your Father who directs the destroying angel; and "not a sparrow falls to the ground without his notice." "Although a thousand shall fall at thy side, and ten thousand at thy right hand: he can avert the shaft from thy bosom, or enable you to exclaim in the triumphs of faith: "O death where is thy sting!" The apostle says: "to die is gain."

Does the Christian at times feel a void which nothing earthly can fill? Does he survey the expanse above his head? Does he look at the earth beneath his feet? Does he cast his eyes around upon the busy multitude of human beings pursuing their various occupations, agitated and tossed to and fro with every vain imagination? and does he say from his inmost soul, "vanity of vanities, vanity of vanities, all is vanity?" These are Kedars tents; and "wo is me that I sojourn in Mesek." This is not my home: "but in my Father's house there are many mansions." "O that I had the wings of a dove, then would I fly away, and be at rest." Death will bring him home. Death is the portal to his Father's house.

Does the Christian struggle with indwelling sin? Does he spread it before the Lord?—Does he mourn over it? Does he pray over it? Does he fast over it; and yet feel as if Satan had formed a league with his sin, to keep his soul in perpetual bondage? Does he groan being burdened? Death will release him; will sever his fetters, and set his imprisoned soul at liberty: and he will soar away, and leave sin and Satan behind: or only remember his sin, to raise a louder note of thanksgiving to his Redeemer.

Is the desponding but sincere believer, harassed with doubts and fears? Does he feel at times as if all the rational creatures of God were enjoying something but himself? He sees the worldling enjoying the things of the world for a season; and he sees Christians enjoying the things of the kingdom of heaven. When he awakes in the darkness of midnight, he finds a thicker darkness in soul. All the sins of childhood, youth, and riper years, come afresh to recollection, and seem to stand round him like a host of armed foes. He thinks himself a cast away, and the bitter pang he feels is a consciousness that he deserves so to be, and that God is good and just. What a messenger of mercy will death prove to him.

Is the prisoner who has been long confined in a loathsome, noisome dungeon, rejoiced to receive his discharge? Does he feel as if he had left all his sufferings behind, as he inhales the pure air of the fields, and treads the green carpet of nature? Does the sea-tossed mariner rejoice, who has been a long exile from home, when he once more leaves his narrow floating dwelling, and receives the "welcome home" from kindred near and dear? But how can a comparison be made between "the things which are seen and temporal, and the things which are unseen and eternal?" Who shall attempt to form even a glimmering conception of the blessedness of a soul that first finds itself in the immediate presence of Christ, and receives the welcome of angels, and the spirits of just men made perfect. It is an "exceeding and eternal weight of glory;" and he who bestows it can enlarge the faculties of a finite being so that he will be able to support it.

Does the Christian mourn over abounding iniquity? Does he mourn over the sins of the nation, the sins of his rulers? Does he mourn that his Lord is neglected, and his gospel contemned: and that dear relatives are "feeding on husks," and "filling themselves with the east wind?" Does he perceive that "the heart of man is fully set in him to do evil, and that continually?" Death will open to him a new scene. It will introduce him to that place where no unclean thing can enter: where all

the inhabitants will unite in ascriptions of praise, to "Him that sitteth upon the throne, and to the Lamb for ever."

Is the believer a man of sorrow? Have his earthly plans failed? Is he often called to a bed of weakness and suffering? Has he endured frequent and bitter bereavements?—Death will conduct him to that land, "where there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: and God shall wipe away all tears from his eyes."

"O death where is thy sting!"

L. B. S.

#### BOARD OF MISSIONS OF THE GENERAL ASSEMBLY.

The sixteenth annual report is received.—The death of Furman Leaming, Esq., a member of the Executive Committee, is recorded as an afflictive dispensation of Providence, by which the church has lost a worthy member, and the committee an associate whose prayers, counsel, and efforts were highly valued, and had contributed much to the success of their operations during the last three years.

The operations of the Board, it is stated, have not only equalled, but far exceeded those of any previous year, both in their extent, and in their beneficial results.

The number of missionaries and agents who have been engaged in the service of the Board, the last year, is 256, a large proportion of which, were pastors or stated supplies; and 90 of whom have been appointed since the last report. About twenty have been employed in special agencies, a majority of whom volunteered their services.

The ordinary appropriation to each missionary, as heretofore, has been \$100 a year, and in no case has the sum exceeded \$200 a year. The whole amount of labor performed is equal to 154 years, and the average expense for each year's labor, is about \$100. Whole number of congregations and missionary districts supplied, is estimated at 400.

Receipts, including former balance, \$20,030 21. Expenditures, \$19,001 03; leaving a balance on hand of \$1,029 18. The Board have borrowed \$3,000, and are under engagements to missionaries for the year to come, for more than \$15,000.

The number of Sabbath schools established by the missionaries, or under their general supervision, is estimated at 600, embracing 20,000 scholars. Also, 300 Bible Classes, embracing 8,000 learners.

Seventeen missionaries have reported 20 new churches organized; and twenty-two missionaries have reported 29 houses of worship erected on missionary ground.

In nearly fifty congregations, "times of refreshing from the presence of the Lord" have been enjoyed, and more than a thousand members added to the churches. Two thousand, it is estimated, have been added to all the churches under the care of the missionaries.—*New York Evangelist.*

From the New York Observer.

#### PHILADELPHIA TRACT SOCIETY.

This Society has prosecuted the monthly distribution with much vigor; there being 27,000 families in Philadelphia to be supplied. It distributed, the last year, 1,834,800 pages;—400 persons have been engaged in this labor of love; about 200 children gathered into Sabbath and Infant schools; about 250 families supplied with the Bible. Expense 1,223.27.

To Rev. Thomas G. Allen, General Agent for the City Mission, 120,194 pages have been delivered; and so useful has he found them, that he has said, "If you deprive me of Tracts, you cut off my right hand." Much good has been apparently effected in the prisons. In the minds of many of the boys in Prison-street prison, great seriousness has been produced, and some, it is confidently hoped, have been led to Christ; among them was a colored boy, whose convictions were very pungent.

A woman in Penn Township, who received the Tract, "Examine your hopes for Eternity," said to the distributor some time after, "a blessed tract it has proved to me. I did indeed examine my hopes, and I am now rejoicing, I trust, in a good hope in Jesus Christ."

The New Hampshire Baptist State convention held its Anniversary Meeting, during the last week, with the Middle street Baptist Church in Portsmouth. The meetings were deeply interesting, and a spirit manifested evincing that our churches begin to feel, in the great objects of Christian benevolence. On Tuesday evening, the Board of Managers of the New Hampshire Baptist Sabbath School Union presented their fourth Annual Report. The account of the progress of Sabbath Schools is unusually cheering. The number of hopeful conversions is almost triple to what it was the last year. Wednesday, A. M. the Report of the State Convention was presented, and the meeting addressed by Messrs. Going of New York, Williams and Grosvenor of Salem, Mass. In the afternoon, the Report of the New Hampshire Branch of the Northern Baptist Education Society was presented and the meeting addressed by Messrs. Brown, Going, and Jackson of Charlestown, Mass. Evening, Rev. Mr. Williams, of Newburyport, preached the annual sermon before the Convention, in which he illustrated and enforced the "claims of Jesus Christ upon the church." On Thursday P. M. the Rev. Jona. Going, Secretary of the American Home Missionary Society, gave a detailed account of the moral desolations of our Western country in the Valley of the Mississippi—after which the Convention pledged itself to aid in sending Missionaries to that section, by becoming auxiliary to that Society. On Friday morning, the ministering brethren present, formed themselves into a Ministerial Conference, to hold its anniversary Meeting at the time and place of the sitting of the Convention.

Bap. Reg. July 5.

HOW NEW MEASURES APPEAR TO OUR BRETHREN ABROAD.—The Albany Journal and Telegraph gives an extract of a letter from the Rev. Doctor Burder, of London, to his friend in Albany, bearing date 17th May. Doctor B. as many of our readers are doubtless aware, is one of the most distinguished of the dissenting clergy of England, and has been laboring for several years, both from the pulpit and the press, with great assiduity and ability, to waken the attention of the British public to the subject of revivals. Probably the interest which has been awakened on that subject in England, is as much to be attributed to his influence, as that of any other man. He writes as follows:—

"In some recent publications, I have observed some things brought forward with apparent approbation, as sometimes practised in American revivals, which I much regret, and which I think you must disapprove. I refer especially to the plan of calling forth persons in the presence of a whole congregation, and urging them instantly to quit their seats, and to advance and occupy the 'anxious pew.' With us, any such plan would not only be perilous but most injurious. It would be the very way to rivet and confirm existing prejudices against revivals, and even to make hypocrites as well as enthusiasts; while the attempt would be execrating to minds of delicate susceptibility, feeling a strong desire to obey a spiritual guide."

#### PROTRACTED MEETINGS.

A Convention on the subject of Protracted Meetings was lately held at Fayetteville, Onondaga county, New York; more than thirty delegates were present, from the several churches to which they belonged. A committee were appointed to present suitable resolutions for the consideration of the meeting; which committee presented the following:

1. Resolved, That in our judgment protracted meetings, which have been properly conducted, have been greatly blessed of God to the spiritual improvement of churches, and the salvation of sinners.

2. Resolved, That in view of what God has wrought at these meetings, that their continuance, under the manifest indication of Providence, and the most judicious arrangements, appears not only desirable, but in the light of a duty.

3. Resolved, That the benefits of these meetings in our opinion, greatly depend under God on the manner in which they are conducted.

4. Resolved, That it is desirable in the continuance of these meetings, that the attendance of one or more of the most experienced ministers should be secured in conducting them.

5. Resolved, That it be recommended to any church taking measures for a protracted meeting, to consult with one or more sister churches and ministers, from which assistance is expected.

On motion of Br. E. Payne, seconded by Br. U. Smith, the report of the committee was accepted. After which, the resolutions were taken up separately, and after a friendly discussion on two or three amendments, were adopted.

The following resolution, moved by Br. J. Blain, and seconded by Br. Spalding, was then adopted:

6. Resolved, That in our opinion, ministers who have been most useful and successful in protracted meetings, sound in doctrine, and matured in discipline, should be separated to this work, and provision made for their support.

Br. Morton then offered the following resolution, which was seconded by Br. Leonard:

7. Resolved, That we recommend to the Board of the Baptist Missionary Convention of the State of New York, the appointment of suitable men, as home missionaries, to attend protracted meetings, who shall be supported by funds raised for that specific object.

Adopted.—*Baptist Register.*

THE LAST TEACHER.—We were permitted last Lord's day to witness the last non-professor among the Sunday school teachers in the Broad street Baptist Sabbath school, publicly to put on Christ. She was immersed with two of the children of the school by Br. Galusha, in the presence of a large concourse of spectators which lined the Mohawk bridge, during the solemn ordinance. What gave a peculiar interest to the scene was, that she was the last of the teachers bro't into the fold of Christ, and that now, not an unconverted teacher among males or females, belongs to this school.

This school has been remarkably blessed of the Lord, and furnishes one irresistible argument in favor of the Sunday school cause.—We visited the school in the afternoon, and casting our eyes around on the interesting assemblage of more than 100 children with their teachers, we were sensibly struck with what God had wrought. Among the pupils we saw several who had professed Christ, and among the teachers we saw a number who but a short time since were pupils in the Sabbath school, now occupying the place of devoted and zealous instructors.—*N. Y. Baptist Register.*

#### BAPTIST IRISH SOCIETY.

Appeal on behalf of this society.—A meeting on the subject was held, according to notice, in the Federal-street Baptist Meeting-house, on Thursday evening, Bradford Sumner, Esq. in the chair. After prayer by the Rev. Mr. Blagden, and a statement of the object, plans, and proceedings of the Society, by the Rev. Mr. Davis, the Agent, the Rev. Dr. Beecher addressed the meeting at length on the interest which we ought to take, as Americans, in such efforts. The number, character, and influence of Irish emigrants; the efforts, the plans, and the success, of the Roman Catholics, with reference to this country, &c., were his leading topics.—At the close, a subscription was opened and a collection taken up in aid of the Society's funds,—amounting in all to about \$400.—*Boston Recorder.*

The Baptist Society in New Boston, which has for several years labored under much inconvenience from the location of their Meeting-house, is now actively engaged in the erection



of a new one in the centre of the town. The house was raised on the first day of June last, is 60 feet by 45, with a projection in front, of 3½ feet; and is intended to contain about 68 pews, with a convenient gallery for the singers, and a belfry. It is pleasantly situated, in a small village on the easterly bank of the Piscataquog River where there is much water, and with a divine blessing will undoubtedly be instrumental of much good to the cause of Zion. *N. Y. Register.*

From the Philadelphian.

#### A PROTRACTED MEETING BLESSED.

The protracted meeting held with the Seventh-street Baptist church in this city, was attended with evident manifestations of the presence of Christ. Many were made sensible, during the services, who were wholly unconcerned at the commencement, that they were living without hope and without God in the world. Such were invited at different times, to express their desire of an interest in Christ, either by rising or coming to the front seats, and a considerable number were seen concerned. Since the meeting has closed, however, there have been found many deeply awakened, who, through timidity or absence, were not included in this number. There were two very aged females, whose great age, one of them being nearly eighty, made the scene affecting. Their years and solemn deliberation told us they felt the weight and importance of eternal things. May God bring them in, though at the extreme of the eleventh hour.

There were some, while the meeting continued, who found peace in believing, and some have since, and are now candidates for baptism. There was in the church a deep spirit of prayer, and a disposition to partake of the blessing so graciously given.

The brethren who labored in the ministry were, Dag, Brantly, Perry, and Feasdale, of the city; brothers Hall of Frankford, Jones of Lower Merion, and Nichols of Roxbury.—Their labors were highly acceptable and much owned of the Lord.

JOHN R. DODGE, Pastor.

June 12, 1832.

The Baptist Missionary Association of Pennsylvania held its fifth Annual Meeting at Philadelphia, on the 5th of June. The following extract is from the Report of the Board.

Brethren, our success has been highly gratifying. During the past year, our Missionaries have baptized more than 300 persons. Through their efforts, four Churches have been constituted, and another has been resuscitated that had nearly become extinct, and there is a probability that the erection of 5 or 6 new meeting-houses will be commenced this year. This is not all—churches have been revived and encouraged; prejudices have been removed; the influence of our denomination augmented; and our distinguishing sentiments have received a more extensive dissemination. Our knowledge of the religious character and wants of this State has been increased, and a more intimate fellowship between brethren of its Eastern and Western sections established. Destitute churches have been furnished with the ministry of the Word, and pious and useful ambassadors of the Cross of Christ are now enabled to devote themselves wholly to their calling, who, without the aid derived from this Board, must have been constrained, in order to obtain a comfortable subsistence, to pursue some secular avocation, and thereby been prevented from exerting that measure of influence with which the results of their labors are characterized.

The receipts of money the past year, were more than \$1000; but this has been insufficient to defray their expenses; and they call earnestly upon their brethren and friends for aid: little, however, is expected, except from friends in Philadelphia and vicinity.

#### AMERICAN ASYLUM FOR THE DEAF AND DUMB.

The sixteenth Annual Report of this useful and flourishing institution is before us. It contains several specimens of composition by the pupils; it is grateful to the feelings to witness the exhibitions of thought, which might have lain dormant through life, were it not for the establishment of this institution.

By a young man 18 years old; under instruction 4 years.

#### A STRANGE STORY.

When I was a small boy, there was a common and small school house in which many boys and girls were taught during the summer in a certain place. They who were there, learned enough and obeyed their school mistress except two young girls who often conversed together about their mistress ill, and also wished her to be destroyed by some evil from the woods before noon. Some of them and the two girls were gone out of the school house to their homes for dining, and others tarried in it at noon. Immediately the school house was shaken; its chimney was destroyed and fell down on the floor; there were a few heaps of bricks on it. It was said that an evil spirit was under the school house to shake it. Three circles of cloud, very white, red and black, were moving splendidly and supported on the wall in the school house. The two girls did not know this occurrence, for they were at home, and all the boys and girls were extremely frightened and faint. They could not rise in the least to go out of it, because of the dreadful three circles of darkness. The school house was not old, but firm, though it was shaken and also its chimney thrown down. Some men who heard about the destruction of its chimney, instantly went into it, and could not look at the three circles of darkness. The men took up their children out of it. Several days afterwards, a few carpenters pulled out the old desks, seats, ceilings and walls. Then they who made these new, replaced them in the school house, orderly and better. All the boys and girls could not forget this evil school house. I heard that my grandfather had a small house which was shaken by an evil spirit, and three circles of cloud moving brightly. My grandfa-

ther and his family left it for another house and they lived in it no more in the earth!

The terms of tuition and board are moderate, being but \$115 per annum.

Of the present number of pupils, 21 are supported by their friends, 38 by Massachusetts, 27 by Connecticut, 20 by Vermont, 12 by N. Hampshire, and 20 by Maine. Present number 138. Number who have left the institution, 274. Whole number, 412.

#### CHRISTIAN SECRETARY.

HARTFORD, JULY 21, 1832.

The excitement which now prevails through a very considerable extent of our country, and which causes the inquiry in states far remote from the present seat of disease—"Shall we be visited by the devastating pestilence?"—is of deep and absorbing interest. We have for years observed this plague at a distance, making its advances—at some times slow, at others rapid—at one period desolating the burning plains of India—at another depopulating the here and there hamlets of the Caucasus—one day blasting the hopes of the most humble in life; the next causing terror to seize royalty itself. "Which ever way I turn, is Death." Other diseases have remitted their intenseness at some seasons, and a feeling of security prevailed as these approached; but Cholera is subject to no such laws, and is regardless alike of heat and of cold. When viewing the approach of such an enemy, which seizes upon the unprepared victim, and in a very few hours destroys life—it is not surprising that "consternation turns the good man pale." But where shall we turn to escape? Where shall we seek an asylum in which we may repose in security, or remain quiet even amid the ravages of this disease? • • • There is but One who can give that security which the soul needs at such a period of danger; there is but one fortress which can render us secure; if this ravaging pestilence pass by, and we are spared yet a few years, the time will come when we shall equally need the consolations imparted to the believer in Jesus Christ; the period will arrive, when none will be safe, but those who have made God their trust, and their portion forever. Then while we are now loudly admonished, "be ye also ready," let the ungodly and the impenitent, as well as the Christian, profit by this dispensation of Providence, and seek for that hope, and consolation, and refuge, which only flow to the believer in Christ our Redeemer.

#### MANUAL LABOR SCHOOLS.

Among the improvements of the present day, that of forming institutions of learning, upon a plan by which a considerable proportion of the cost of education is defrayed by the daily labor of the pupil, holds a conspicuous place, and sets aside two objections frequently urged against academic education, viz. the expense, and the loss of health, which too often was the consequence of a sedentary course of life; and besides there was another, which with some was of considerable weight, that young men on leaving seats of learning, were too often ignorant of almost every thing but their books, and were incapable of following any pursuit for which these books had not qualified them.

To a very considerable extent, these difficulties are now removed; the poor young man may obtain an education by his exertions, retain his health, and become practically acquainted with some business, which may be of use to himself and others, in future life. Our friends in this State will bear in mind the fact, that the Academy, for the establishment of which exertions are now making, is to be upon the plan of the Oneida Institute, mentioned below; it is hardly, however, to be expected, that so large a proportion of the expense would be defrayed by the daily labor of pupils, as at Whitesborough.

The following is taken from a statement made by Mr. Wilson, before the American Lyceum, published in the Annals of Education.

"The expenses of students are, for tuition, room and fuel, \$28 per annum; board, one dollar a week. The system of manual labor is divided into the agricultural and mechanical branches. The agricultural students labor three hours a day, in the garden, or on the farm, and receive their board as an equivalent. Those who work in the mechanic shops, are paid in proportion to what they perform, and they are frequently able, during the hours allotted to labor, to pay the whole of their expenses, with the exception of books and clothing.

"By this system of exercise, habits of order, of early rising, of industry, frugality, and the energetic application of mind and body, are all promoted.—The hour of rising, by common consent, is four o'clock in the summer, and half past four in the winter. The exercises are similar to those in other institutions, till three in the afternoon, when, the signal being given for labor, the students exert themselves accordingly, and proceed to the business assigned them till six o'clock."

Mr. W. stated that in 1830, 500 applications were made for admission, more than could be received.—The farm consists of 115 acres of land.

#### SCHOOL BOOKS USED IN THE UNITED STATES.

The Annals of Education gives the names of the various School books used in the United States in 1804, and in 1832, of which the following is a summary.

	In 1804.	In 1832.
Spelling Books	13	45
Reading and Defining	28	102
Dictionaries	3	11
Arithmetics	14	53
Grammars	16	48
Geographies	6	39
(besides separate Atlases.)		
Histories	4	35
Geometry		10
Astronomy		11
Surveying	2	5
Botany		6
Logic and Metaphysics	1	3
Moral Philosophy	1	4
Political Science		3
Book Keeping	4	7
Algebra		7
Composition	1	5
Chronology		2
Natural Philosophy		5
Chemistry		5
Totals	93	407

"In examining this formidable list, it must however be recollected, as an alleviation of the case, that many of these works have fallen stillborn from the

press; that many others have had but a short lived reputation; and that not a few, which were manifestly useful at the period of their publication, have been superseded by others of later date, containing the modern improvements in education. We should be gratified if our readers would furnish us with some materials for a history of the most popular, completing a list which we doubt not is imperfect.

"The whole number of school books, as indicated by the table, increased from 93 to 407, while our population has been increasing from six millions to thirteen.

The National Preacher for June, contains two sermons by Rev. Albert Barnes, of Philadelphia, on the "Development of the Christian character," from Matthew v. 14, 15, 16. This is a cheap and valuable work, and merits the extended patronage bestowed upon it.

#### NOTICE.

As circumstances render it highly probable that the Committee to locate a Baptist Academy will be unable to transact the business which they were to meet, so soon as the 8th of August; it is therefore deemed advisable to give this early notice of the fact. As soon as circumstances shall permit, a meeting will be held, of which due notice will be given.

P. CANFIELD,  
A. DAY,  
J. B. GILBERT.

July 21, 1832.

#### BOARD OF HEALTH, HARTFORD.

July 20th, 1832—8 o'clock A. M.

Thomas Jenkins died last evening on board the Steam Boat McDonough, at the quarantine station with the symptoms of Spasmodic Cholera. He left New York the previous day—is represented to have been a person of temperate habits—and drank freely of spirits, and immediately of ice water previous to his attack. Not a case of cholera or other epidemic disease is known to have occurred in this city.

GEO. SUMNER, Physicians of the  
A. BRIGHAM, Board of Health.

In addition to the above, the Board assure the public that every thing relating to the Spasmodic Cholera, in town, shall be daily published.

Jenkins died in five hours after his attack. He belonged to that class of people who have been so often admonished. He had been affected with a slight diarrhoea for two days, was intoxicated when he came on board the boat in New York, and was intoxicated on the day of his death.

No contagious, infectious or epidemic disease is, at this time, known, by the Board to exist in our town, but on the contrary the public health for the season of the year is unusually good.

The public are requested to co-operate with the various committees of the Board in prosecuting the measures of general and particular cleanliness which have been instituted. Per order,  
ISAAC PERKINS, President.

#### General Intelligence.

From the New York Daily Advertiser.

#### LATEST FROM EUROPE.

By the English ship Nimrod, Capt. Atkins, which has arrived from Liverpool, we have received our Liverpool papers to the 8th and London to the 7th of June.

The King gave his assent to the Reform Bill on the 7th.

The Cholera in the Country.—New cases 48—dead 13—recoveries 20—remaining 192,—total cases from the commencement of the disease 10,850—total deaths from the commencement of the disease 4,079.

The commotions in Paris had alarmed some of the French capitalists, so that they had made large investments in the British funds.

Capt. Markham, of the army, a son of the Archbishop of York, was shot dead in a duel, near London, on the 6th June, by Col. Macdonald.

#### LATE AND IMPORTANT FROM FRANCE.

Disturbances in France—Martial Law proclaimed in Paris—Passage of the Reform Bill.

The packet ship Francis 1st, Captain Pell, arrived yesterday from Havre, where she sailed on the 10th of June. We have received our regular files of Havre papers to the 9th, and Paris to the 8th of June.

The news is unusually important. France appears to be again agitated. A revolutionary spirit has broken out not only in Paris, but in various parts of the kingdom. The King had issued an order declaring Paris under Martial law. The Liberal press had been suppressed. We have availed ourselves of translations from the Courier and Enquirer, in preference to making them from our own papers.

The papers are literally filled with accounts of the depredations of the Chouans and Carlists, their sieges of towns and disarmament of the National Guards, &c. with the movement of troops and proclamations of the government with regard to the movement in the South.

The Quotidienne, the Briois, the Mode, and the Monteur Typographique, or Printers' Journal were seized on the 6th inst. at the Post Office and the respective Printing Offices.

Orders were issued on the 7th of June, for the arrest of M. M. Laboussiere, Cabot and Garnier—Pages.

On the 30th ult. the Duke of Orleans, accompanied by the Prefect, the Mayor, and several Superior Officers, visited the fortifications of Lyons.

The three Arrondissements in the West placed under Martial Law contain 234 parishes, namely, that of Laval, 93; Chateau Gontier, 79; and Vitré, 62.—It is said that on forwarding the Ordinance to La-hay, the Minister enjoined immediate military occupation of all places noted as rallying points, or places where meetings are held.

#### ENGLAND.

Passage of the Reform Bill.—On the evening of Monday, June the 4th, this important measure was carried in the House of Lords.

For the Bill, 106

Against, 82

Majority, 24

It will be perceived that nearly all the opponents of the measure left the House, and among them the Duke of Wellington and Lord Lyndhurst.

In the House of Commons on the same day, the Scotch Reform Bill was under consideration.

DISTURBANCES AT PARIS.—Gen. Lamarque, who lately died at Paris, desired that his funeral should take place with as little publicity as possible; his son however being unjustly solicited to have it public, a large procession followed to the grave; and from the disrespect which it was believed by some was shown to the memory of Gen. L. by the government, great scenes of riot ensued, and Paris again became the theatre of death. A large force of national troops was placed in the city, and energetic measures pursued for the maintenance of order. The political aspect of France, gives but little hope of a settled and peaceful state of things at present.

It may be gratifying to many persons in the country to learn, that the merchants of this city are very generally here, and prepared at all times to attend to their business. *N. Y. Daily Ad.*

ADJOURNMENT OF CONGRESS.—The National Intelligencer of Tuesday says:—The session of Congress closed yesterday at eight o'clock in the morning, and by nine o'clock most of the members were on their way to their respective homes. Many indeed had left the city within the week preceding.

#### CHOLERA IN NEW YORK.

From the Daily Official Report of the Special Medical Council,

	Cases.	Deaths.
July 13,	101	49
14,	115	66
15,	133	84
16,	163	94
17,	145	60
18,	138	72

Total No. of cases since July 3d, 1403; deaths, 662.

To the Editors of the N. Y. Daily Advertiser.

GENTLEMEN,—You are probably aware, that among the plans that have been suggested for the cure of the cholera in its worst stages, is that of injecting the blood vessels with an artificial fluid. The success of such an attempt seems to have been generally considered nearly, if not quite hopeless—but it appears that in a hopeless extremity it has been tried, at least such is the testimony, on respectable authority, and it seems a duty to present the statement to the notice of the medical profession in this country, for their examination. The article I take from a number of the Edinburgh Chronicle, which has just reached me.

#### NEW TREATMENT OF CHOLERA.

The second stage of cholera, or the stage of collapse, as it has been called, has, in this country, at least, baffled the utmost exertions of our most talented physicians, there being no remedy or method of treatment on which they could depend. It is, however, with much pleasure, that we are able to state that a remedy has lately been tried in Leeds, and in this city, which will go far to deprive the malady of its horrors, and that the principles on which it was founded will ultimately be the means of much improvement in the treatment of other diseases. The remedy consists in injecting saline fluids into the veins, a practice which any medical man from reasoning, *a priori*, would have declared would be productive of the most fatal consequences. It is founded on the fact, that from the excessive evacuations in cholera, the blood is deprived of one of its essential ingredients, viz. the serous or watery portion, and the only method of supplying this, appears to be by introducing into the system a fluid, resembling in its chemical properties, as nearly as possible, that which has been evacuated. This fluid is formed by dissolving two drachms of the muriate of soda, or common salt, and two scruples of the subcarbonate of soda, in five pounds of water, then adding the whites of three eggs, beating them well together, and afterwards straining the solution. This is to be introduced into the veins at a temperature of 114 deg. The operation is extremely simple, the only instrument requisite is a common stomach pump, with a small silver tube to fit the vein, which is generally chosen from one of the veins of the arm. It is opened as in ordinary venesection; one extremity of the small silver tube is introduced at the orifice, the other is accurately fitted to the tube of the stomach pump, and the fluid is forced in by successive strokes of the piston. The only precaution necessary is to exclude the air.

Thirteen patients have now been treated at Drummond street Hospital, by injecting fluids in this way, and in all the immediate effects have been truly wonderful. A patient has come in with his eyes and countenance sunk, his voice changed into a mere whisper, his skin deadly cold, more the feel of a corpse than of a living person, his pulse no longer perceptible at the wrist, and a most insatiable desire for cold drinks. In five minutes after this simple operation has been performed, the pulse has not only returned to the wrist, but even become strong and full. The heat of the skin returns, and copious perspiration generally takes place; the voice regains its natural tone, and the violent thirst is no longer complained of; if cramps are prevalent, they are also relieved. In short, the patient is so far restored, as to be able to talk, and even jest with the attendants.

The quantity of fluid to be injected, is to be regulated by the peculiar state of each patient. In some cases, as much as 40 lbs. have been injected within 24 hours, 10 lbs. being thrown in at each operation. This mode of treatment applies only to the stage of collapse, and, indeed, that is the only stage where medical men have been foiled. The other two stages being quite as manageable as any other disease. Of the thirteen cases that have been so treated, seven have recovered, or are in process of recovery, every one of which, would probably, have died.—The other six have died, and respecting even these, it must be kept in view, that they were most hopeless cases; and all of them individuals whose constitutions were comparatively exhausted by previous disease.

#### CHOLERA IN PHILADELPHIA.

Health Office, July 16, noon.—The Board of Health report the following cases of Malignant Cholera:

No. 122 Coate-st. N. L.	1 female	dead
do do do	1 do	dead
21 Mead alley, Southwark, 1 do	do	dead
179 St. John-st. N. L.	1 do	convalescent
93 Green-st. N. L.	1 male	convalescent

Total, 5 dead 3

By order, WM. A. MARTIN, Clerk.

On the succeeding day, one case was reported, and one doubtful case.

DETROIT.—The Board of Health of Detroit have announced 17 cases of Cholera in that city, nine of whom have died, of which number five were soldiers.

NEWARK, N. J.—Eight cases of Cholera occurred in Newark, between the 12th and 16th inst. Six of them were fatal.

NEW BRUNSWICK, N. J.—Two cases of Cholera occurred on Saturday, at New Brunswick, in the family of Mr. Degraw, both of which terminated fatally.

LYONS, N. Y.—Three cases of Cholera have occurred at Lyons, on board of a canal boat, and one case at Rochester, and two at Seneca Falls.

Steam Boat Surgeons.—The agents of the St. Lawrence and Tow Boat companies at Montreal, have adopted the wise precaution of employing a skilful physician, with a proper supply of medicines, particularly for the treatment of the cholera, on board of each of the steam boats which run between that city and Quebec.

Cholera among the Troops.—The following melancholy intelligence is communicated in a letter to a friend who has politely furnished it to us for publication:—

CLEVELAND, OHIO, July 10, 1832.

I wrote last Saturday that the steam boat Henry Clay had gone to Chicago with soldiers, and mentioned the report that she had the Cholera on board. It is now fully settled, for she proceeded no farther than Fort Gratiot, when it raged so severely that she landed the troops. Having lost two of her own crew, she started back for Buffalo. She put in here last night in distress, six more of her crew having been attacked, one of whom is dead, and another not expected to recover. A death occurred here on board a vessel yesterday morning, and a man was taken under the hull last evening, who is not expected to live. We are all in confusion—many packing up and leaving. All our groceries are shut up, and forbid selling ardent spirits under a heavy penalty.

A letter dated Kingston, Upper Canada, July 11th, says there was no case of Cholera remaining, and the quarantine regulations were done away.

THE TARIFF BILL has passed—the Senate having receded from all their amendments.

PACKET SHIP ALBANY.—By the steamboat President, which arrived yesterday from Providence, four passengers belonging to the packet ship Albany arrived. They sailed for Havre on the 11th; and on the 12th, about 100 miles distant from Sandy Hook, she was discovered to be on fire. The Captain ran her into Newport, and where on opening the hold it was discovered that spontaneous combustion had occurred. Several bales of cotton were saturated with oil, and so hot that they could not be handled. The deck of the ship was too much injured for her to proceed on her voyage.—*N. Y. Daily Advertiser.*

HOUSTON'S SENTENCE.—In the case of the United States against Samuel Houston, indicted in our Circuit Court for an assault on William Stanberry, (not "with intent to kill," which case was submitted without trial to the Court by both parties, upon the evidence taken before the House of Representatives, the Court yesterday pronounced sentence, imposing on the accused a fine of \$500, and costs of suit.

Fire at Baltimore.—On Sunday morning last, a fire broke out in Baltimore, which proved the most destructive which has occurred there in some years. The fire commenced about 11, in the extensive lumber yard of Messrs. Wm. Canton & Co. on Buchanan's wharf, on the west side of Frederick street dock, and soon reached the long range of warehouses on Smith's wharf, five of which were burnt, with most of the goods they contained.

TO THE FRIENDS OF HUMANITY.—Left home on the 25th of March, for the state of New York, a young man by the name of Edwin M. Caldwell, 19 years of age, for the purpose of selling Statistical Charts. Wore a blue camlet cloak with fur collar, a blue coat, light mixed pantaloons; and has not been heard of since the 12th of April. He then left Albany for the western part of the state. Fears are entertained that some evil hath befallen him. Any information respecting him will relieve the anxious fears of his parents and friends.

Any information by mail, addressed to Allyn Caldwell of Wintonsbury, Connecticut, will be cordially and thankfully received.

Editors and publishers of papers will please to insert this notice.

#### MARRIED.

At Suffield, by Rev. Mr. Scott, Rev. Jefferson Hascall, member of the New England Conference, to Miss Julia Catharine, daughter of Mr. Abel Griswold.

At Saybrook, by the Rev. Pierpont Brockett, Mr. Richard Tucker, to Miss Esther Post.

#### DIED.

Drowned in Connecticut river opposite this city, on the 19th inst. Charles, aged 4 years, son of Mr. Caleb Chapin.

In this town, Miss Rebecca P. Edwards, aged 2½ At Philadelphia, on the 3d inst. Mr. Wm. Kippen, printer, aged 39, formerly of Middletown.

At London, May 20th, Rev. George Burder, aged 80 years. He was the author of the "Village Sermons," senior minister of Fetter Lane Chapel, and for many years Secretary of the London Missionary Society.

#### NOTICE.

Persons in this city who do not keep files of the Christian Secretary, will confer a favor by leaving at this office such copies as contain the correspondence of *Daleb* in his late tour to the West. Suitable compensation will be given for the copies. The copy containing a card and acceptance, is particularly desired.

#### A CARD.

The subscriber gratefully acknowledges the kindness shown him at the annual visit of the people of his charge. Their presents were liberal—the interview pleasant—and evidence of respect and friendship undisputed. It is his fervent prayer that the Giver of all good may abundantly reward his friends for their expressions of esteem and kindness; and while thus cheerfully contributing to his temporal comfort, he hopes more diligently to devote himself to their spiritual interest.

PIERPONT BROCKETT.

Essex, July 13, 1832.

JUST received and for sale by

F. J. HUNTINGTON,

McKnight on the Epistles of St. Paul, The Practical Tourist, or Sketches of the state of the Useful Arts, and of Society, Scenery, &c. &c. in Great Britain, France, and Holland. In 2 vols. Watts' & Shinnell's Questions, or a short view of the whole Scripture History, with a continuation of Jewish affairs from the Old Testament to the time of Christ, and an account of the chief prophecies that relate to Him, presented in a way of question and answer. By Isaac Watts, D. D.; revised and enlarged, and adapted to modern usage, for Bible Classes and Sunday Schools. First American, from the new London edition.

Evidence of the truth of the Christian Religion, derived from the literal fulfilment of prophecy. By Rev. Alexander Keith.

Donegan's Greek Lexicon. 1st American edition. Ladies' Family Library, No. 1, containing Biography of Madame de Staël, and Madame Roland. Tales from Shakespeare, designed for the use of young persons. By Charles Lamb. London ed. Domestic Manners of the Americans. By Mrs. Trollope. Adventures of Robinson Crusoe. 27

AT a Court of Probate holden at Suffield, within and for the District of Suffield, on the 14th day of July, 1832.

Present LUTHER LOOMIS, Esq. Judge.

ON motion of David King, Leicester King, and Leonard J. King, Executors of the last will and testament of David King, late of said Suffield, within said district, deceased. This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to Leonard J. King, after he shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting



## POETRY.

## NIGHT.

BY J. MONTGOMERY.

Night is the time for rest;  
How sweet, when labors close,  
To gather round an aching breast,  
The curtain of repose;  
Stretch thy tired limbs, and lay thy head  
Upon thy own delightful bed!

Night is the time for dreams;  
The gay romance of life,  
When truth that is and truth that seems  
Blend in fantastic strife;  
Ah! visions less beguiling far  
Than waking dreams by day-light are!

Night is the time for toil;  
To plough the classic field,  
Intent to find the buried spoil  
Its wealthy furrows yield,  
'Till all is ours that sages taught,  
That poets sang, or heroes wrought.

Night is the time to weep;  
To wet with unseen tears  
Those graves of memory, where sleep  
The joys of other years;  
Hopes that were angels in our birth,  
But perished young, like things on earth.

Night is the time to watch;  
On ocean's dark expanse,  
To hail the pleiades, or catch  
The full moon's earliest glance,  
That brings unto the home-sick mind  
All we have loved and left behind.

Night is the time for care;  
Brooding on hours mispent,  
To see the spectre of despair  
Come to our lonely tent,  
Like Brutus, 'midst his slumbering host,  
Startled by Caesar's stalwart ghost.

Night is the time to muse;  
Then from the eye the soul  
Takes flight, and with expanding views  
Beyond the stony pole,  
Descends to the abyss of night,  
The dawn of uncreated light.

Night is the time to pray;  
Our Saviour oft withdrew  
To desert mountains far away;  
So will his followers do—  
Steal from the throng to haunts untrod,  
And hold communion there with God.

Night is the time for death;  
When all around is peace,  
Calmly to yield the weary breath,  
From sin and suffering cease,  
Think of heaven's bliss, and give the sign  
To parting friends—such death be mine!

From the New-York Observer.  
THE OBSERVER OF THE TIMES.

## THE PESTILENCE.

"What time I am afraid, I will trust in thee."—  
Psalm lvi.

Hope ye in God and viewing  
The serpent's brass displayed,  
Believing, mourning, suing,  
The plague may yet be stayed.—Anon.

Alarm is not to be avoided. A pestilence, which has spared no climate or season or people, has visited our shores, threatening to complete its commission of judgment and warning to all flesh. It would ill become us puny mortals to breast, with a vain and foolish courage, the wave which has well nigh rolled over the earth. If we bow before it, it may pass over us harmlessly and leave a blessing behind it. If we breast it with a mere human fearlessness, or turn carelessly from its lowering, lingering crest, it may but sweep a fiercer desolation. Indeed, He who sends the pestilence, must design to inspire alarm. He has made it hitherto literally walk in darkness, and rage at noonday: so that no people can say, "It has passed, or will pass us safely." It may subside where it has already appeared, and days and weeks may intervene: but no section of our country can be sure that it is not now working its dark way to their cities and villages, and homes and vitals! We repeat the language of our article of April 14, when we had but the foreign signals of its approach. "We approve not a panic fear; but it is neither courage nor wisdom to deafen the ear to the thunders and tempest, to the warning of him who will come in judgment, if we listen not to his threatening. It were well even to let our imagination be as vivid as the prophet's, and to say with awe, "Death is come up into our windows, is entered into our palaces, to cut off the children from without, and the young men from the streets," if amidst the forewarned and foreseen desolation, we could at length hear in the inmost recesses of our bosoms, "Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord who exercise loving-kindness and judgment and righteousness in the earth."

We come not then to give alarm: but rather humbly to take that alarm which God in his wise Providence, has demanded of our whole country;—at his voice to cease from all confidence in our wisdom or might or wealth: and turn to him as our rock and our refuge. If we yield to that high demand which so rapidly, so powerfully, he has carried through our wide population; if we take up the ancient language, "What time I am afraid I will trust in thee," He may graciously turn away, leaving us spared and profited. Thus God is often better to men than their fears: not because He has given or they have taken false alarm, but because a just alarm has brought the heart to Him. No false alarm was sounded over Nineveh, when the prophet cried, "Yet forty days and Nineveh will be destroyed." Yet when they cried humbly and justly to God, he repented of the evil. The severity, the extent, the duration of the calamity which threatens us, may depend, we know not how much, upon our teachableness: upon our obeying the voice which pleadeth by the pestilence: upon our yielding obediently, readily, to the high claims, which amidst the light of the present day, we

may suppose a pestilence covering the whole earth, makes on us, as it finishes its fearful mission. Happy shall we be if the wave of divine judgment, rolling gently over our bowed heads, shall leave us more firmly fixed upon the Lord our rock: if as it departs for the wide Western ocean, we shall arise to our privilege and duty in the peace and in the strength of the Almighty. It may traverse that ocean and reach the shores of the East again, bearing on its crest the commission, to join with famine and war in sweeping the earth clean of the foes of God and man. If it be so, let it meet the redeemed of the Lord, whom our kindness shall have gathered there, a wall of defence, a mound against the overwhelming flood for Asia and the world: preserving countless millions to inhabit the new earth wherein dwelleth righteousness.

The alarm, the demand is timely. The Cholera is a progressive visitation; we may now, safely say, upon the earth: contemporaneous in its warning and progress with the great modern effort to propagate the gospel. As such, it is a rebuke to all christian nations for the partial welcome which they give to the offer of salvation: and their feeble co-operation in conveying it through the world: a demand for a wider, holier, higher zeal: and in all pagan nations, a preparation for a readier welcome, when the gospel shall flow to them upon the floods of christian sympathy which a common and universal calamity has opened. It should not be overlooked that this pestilence commenced its work at that most interesting period in the history of the times, when, whether per force or choice, the christian world sat down under the tree of peace, welcoming the gospel to their bosoms, and uniting their councils for its spread among all nations. Who can forget that novelty in the history of man, when all Europe and America may be conceived as giving their public pledge, willing or unwilling, to obey Him to whom alone power really belongs, our divine Saviour? Then, to move our compassion, to stimulate our exertion and open our way, the pestilence began calling us to a more universal acceptance, to a more earnest conveyance of the gospel. We acknowledge with gratitude, the efforts and success at home and abroad within the last fifteen years. But how far have we fallen short of the privilege and pledge of the christian world: and how have we needed the rebuke which meets our present fears! Though we heard of the pestilence, cutting off the heathen by thousands, how faint and feeble have been the efforts and prayers of even the most faithful disciples: and what multitudes in our own and other protestant nations have been refusing both to receive and to speed the gospel! What worldliness and self-confidence have weakened the hands of the most honored and successful agents in the cause of the Redeemer! What multitudes have remained torpid and indifferent, and unchristian, amidst their personal neediness, and the loud claims of a dying world! And alas! we were thinking still to be allowed to trifle with the gospel for ourselves: and for the world, while the nations call upon us in one loud and universal chorus to hasten to their deliverance—were willing, three quarters, nine tenths of us, to put off our salvation to our death beds—and to lose forever our opportunity of conveying our salvation to others. Here then, by the power of our Redeemer who can approach in judgment with mercy, those death beds are: present to the thought of the whole community. The motive lingering upon our conscience, comes with power to all the faculties of our soul: and we are struck with a fear which has no refuge, save under the very wings which before were spread out for our covering. With a speed and urgency outdoing all our religious appeals, he has spoken to the common heart, and made a new and loud call upon each of the millions of our countrymen to accept the gospel for himself, and speed it over the world by his toils and prayers. A pestilence which sprung up among the dying pagans, has claimed it at our hands as its wave has been approaching us for more than fifteen years: how tremendously now of our reluctant hearts that we will receive universally, the offered salvation, and roll back the tide of blessing to the farthest shores of the Eastern world!

If these views may seem too much to encourage alarm, let them be balanced by the consideration that the highest alarm is but an apprehension, so far as each individual is concerned, of the common and constant exposure. When we have heard the news: and panic-struck, cry out, "Death is coming up into our windows," our imaginations have but received the just impression of the frailty and vanity of human life. "Boast not thyself of to-morrow," is whispered by a thousand tongues, as we lie down, ready to dream of long life and abiding prosperity. Amidst our airy fancies, God is ever saying, "This night thy life may be required of thee." Why are we panic-struck, as if some new truth had burst upon our minds? So far as each of all the millions of our country, is personally concerned, he has made but a new discovery, of the inscription written on his forehead at his birth. The pestilence is abroad and impending: let us welcome its monition of our frailty, and hasten to our work. It may pass and leave us unharmed, but *To the grave* will not be erased from our forehead. Ere the months of summer are past, the writer or the reader, may have obeyed the summons of a cough, or a fever, or a flux, or an accident, or lightning or tempest: the offer of salvation may have been accepted or declined forever, and our earthly work be done.

There is however, what it arouses every mind to the ordinary uncertainty of life, a peculiar and solemn voice to the pestilence, such a voice as we might expect amidst a general and unwelcome offer of salvation. As if to indicate the design of a plague, commissioned to overspread the globe, we have one of the sweetest assurances of free and universal grace, in connection with sudden and deadly poison infused into the human frame, and exciting a general alarm: the type recalled and explained by the gracious lips of the Redeemer: addressing us with an offer of pardon, fraught with the

mystery of the new birth, which gives life to the soul. Surely amidst our fear, we are called to look unto the Son of Man, lifted like the serpent in the wilderness, that whosoever believeth on Him might not perish but have everlasting life: He offers himself as our refuge from the pestilence—that he may be our refuge forever.

Again: if we are warranted, in the popular application to the present times of the prophecy, Rev. xiv. 6, and may justly suppose that even now the angel is flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth: to every nation and kindred and tongue and people: are we surprised to hear, as universally the "loud voice": Fear God and give glory to Him for the hour of his judgment is come! We may think of it as we will: buried in the worldliness of the olden time we may fail to know the day of visitation if we will: yet surely the day we live in has peculiar mercies, and warnings as peculiar. Our Redeemer, while he stretches out his arms of mercy, begins to show what a frown may rest on his brow; in what a fearful path he can press on conquering and to conquer; that earth has no barrier that he cannot pass, no mountains too high, no seas too deep, for Him to traverse, with his judgments, while yet in mercy, he calls the wide earth to look and live!

If the voice of the pestilence may be considered as intended mainly to wake the universal ear of man to the Gospel, now in the course of propagation to all nations, we cannot help noticing for our admonition a characteristic, of peculiar portent as it regards the future, how near or distant who will dare to say. Obscure as the prophecies are, we are well taught, that they are plain enough to be beforehand the instruments of faith and fear. Believing this, who can doubt that a time is hastening on, when on earth a distinction will be made between the righteous and the wicked; when the righteous having accepted their salvation—and the wicked having passed the utmost limits of forbearance, the earth shall be cleansed by a distinguishing and final visitation. We dare not say, that al ready the doctrine is reversed, That time and chance come alike to all: that the righteous and the wicked wait for their distinction in a future scene: but with one consenting voice men do say that a plague has visited the earth which, while it leaves none secure, threads the paths of sin and vice:—forewarning the world of that coming period, when the habits of piety, staying the mind, and regulating the body, shall prove a safeguard amidst a universal calamity: and when sin shall leave its votaries, unsupported, unaided, to perish amid some general overthrow. There is indeed an earlier fear: if this pestilence pass us safely, it may leave us glorying in our wisdom or might or riches, far from our rock: to die without God, in the common course of Providence: to close up even long lives of pride and prosperity, saying, "What shall it profit a man if he gain the whole world and lose his own soul?" But can we see a plague, which has marked its victims, with a peculiar discrimination, without awe? Shall we dare amidst the forewarning, to withhold our heart from the Redeemer: to propagate unbelief: to build up families and societies and states away from our rock? Oh, if we do so, amidst the forewarning, the plague may pass us: but will it not come again? Hastening across the broad Pacific, will it not roll again its deeper, broader, swifter tide of desolation over the earth, washing it clean of the few or the many who will not be warned or won to the rock of their salvation!

## CHARITY.

In the modern use of the word *charity*, it is not unfrequently confounded with *forbearance* towards those who differ from us in religious views. Granting this use to be correct, it follows, that there are limits, beyond which the exercise of charity, in this sense, would cease to be a virtue.

If charity be the same with forbearance, it must have limits, for it would be the strongest impeachment of divine wisdom and goodness, in not giving marks sufficiently clear to distinguish truth from falsehood. If we are to entertain a favorable opinion of the sentiments and states of others, it must be entirely founded on the supposition, that they have inquired with honesty and impartiality; and that they are not blinded by prejudice or corrupt passions. This I suppose will be readily allowed; because it is the usual way of speaking or writing on the subject. "They may be mistaken," it is often said, "but without their fault: they may have freely and impartially inquired, and yet may, after all, think differently with equal sincerity." This, I contend, can only hold in matters of small moment, and in themselves of a doubtful nature; and in these, the observation is just, and corresponds with reason, scripture, and experience. But in truths of the highest moment, if there are any such at all, to suppose that men equally sincere and impartial, may notwithstanding have sentiments directly opposite, seems to me an impeachment of divine wisdom. How can it be, unless the evidence for and against them be pretty equally balanced? How is the judgment determined at all, but by a sort of compared ratio, to speak in the language of mathematicians, of the outward evidence, and the prepossession of the mind? Strong prepossessions will account for any opinion, however absurd; but if two persons, of equal capacity and equal integrity, draw opposite conclusions on any question, it must certainly arise from the doubtfulness of the question itself. Now, if there be any truths of moment not attended with sufficient evidence, how can we acquit or justify the conduct of Providence? There does not seem to me to be any alternative; we must lay the blame either upon the evidence, or the mind; that is to say, in other words, it must be put to the charge either of God or man.

If charity is the same thing with forbearance, it must have some limits; otherwise the value of truth itself is absolutely annihilated. If I

am to believe a man in as safe a state, and as much accepted of God, in one opinion as another, upon all subjects, it is plain, not only that every truth is of equal moment with another, but that truth and error are of equal value.—This, I think, is indisputable; for if it makes no difference, either in point of character or state, I see nothing else from which the value can be estimated. What then becomes of all the fine encomiums we have on the beauty, the excellence, the importance of truth? the necessity and benefit of freedom of inquiry? It would be much better to be satisfied with any opinions, be they what they will, than to give way to doubts and suspicions, to fatigue our minds, and waste our time in long and difficult researches. If it be said, that they may be the same as to the sincerity of the inquirer, but different principles may have different effects in practice; this is yielding up the point in debate: for, if one opinion leads to holiness, and another to wickedness, in practice, they can never be in the same state of safety, nor equally acceptable to God, who holds these opposite sentiments.—Besides, it is common with the advocates for this mistaken sort of charity, in order the better to support their opinion, to deny this difference in effect, and to say, "It is no matter what a man's opinions are, if his life be good." Now, it is evident, that this assertion is absurd; or rather, the supposition is impossible, unless the influence of truth and falsehood upon the life be absolutely equal. Grant but the least superiority or advantage one above the other, and the argument is destroyed; for if truth be better than falsehood, it must be some matter what a man's opinions are, in order to his life's being good. How weak and inconsistent creatures are we! The very same persons who make the greatest stir about a pretended search after truth, and freedom of inquiry, will needs have it, that christian charity implies, that all opinions are alike, and ought to be treated with equal respect: and then, to crown all, they give us the most hideous pictures of the terrible effects of superstition, and certain religious sentiments which they are pleased to condemn.—Alas! where is the charity then? Are all opinions equal? Is it no matter what a man's opinions are, if his life be good? At last you have found out some whose lives are ill by the impulse of their opinions. Certainly, charity, in the sense of forbearance or approbation, is not due to them.—*Dr. Witherspoon.*

We have uniformly observed that those congregations which have been the most unsettled, and among whom errors and novelties have found the most assailable subjects, have been those in which the pastor, with perhaps the best intentions, has involuntarily excited a spirit of prurient curiosity to inquire into the merits or demerits of every new and exciting speculation. As well might a parent, forgetting that terror is more powerful than reason, set a child to read the mysteries of Udolpho, in order to fortify his mind against ghost stories; or an artist to direct his pupil to study every new caricature, in order to make him in love with Michael Angelo, and Raphael: as a clergyman think to build up his flock in sound doctrine and vital godliness, by keeping them in a perpetual ferment, even for the laudable purpose of refutation, in regard to every novelty of error. It might be a worthy theme of discussion for our correspondents to inquire whether the injunction, "Prove all things," in order to "hold fast that which is good," ought to be construed in the way in which many wavering christians seem to interpret it, as if they were bound to disentangle the knotted yarn of every absurdity, and to take into every receptacle of mud and feculence, in order that they may be the better able to give a reason for the hope that is in them. "I am not inclined," says a foolish child in her teens, "to follow all that I hear is going on at Mr. Irving's church; but I think it my duty candidly to inquire into the matter, and to go and hear for myself, that I may not be guilty of judging without due examination: you know we are commanded to prove all things." We wish that foolish children were the only persons who thus argue.—It is not without reason that the word of God says so much of walking in the old paths, and not being carried about with every wind of doctrine.—*Christian Observer.*

## ADVICE TO WESTERN SETTLERS.

"The most affectionate counsel we could give an emigrant, after an acquaintance with all districts of the western country of sixteen years, and after having seen and felt no small share of all we have attempted to record, would be to regard the salubrity of the spot selected, as a consideration of more importance than its fertility, or vicinity to a market." The advice to the new settler to supply himself with a good manual of domestic medicine, is impracticable;—no such manual is to be found;—that to have a lancet, and learn how to open a vein, is good. The advice to have a small and well labelled and well supplied medicine chest, is not amiss, connected with what follows, viz. "To be, after all, very cautious, about either taking or administering its contents, reserving them for emergencies, and for a choice of evils; to depend for health on temperance, moderation in all things, a careful conformity to food and dress, to circumstances and the climate; and, above all, let him observe a rigid and undeviating abstinence from that loathsome and murderous western poison, whiskey, which may be pronounced the prevalent miasm of the country. Let every emigrant learn the mystery, and provide the materials to make good beer. Let every emigrant, during the season of acclimation, especially the sultry months, take medicine by way of prevention, twice or thrice, with abstinence from labor a day or two afterwards."

We should say, let the emigrant when he first experiences unpleasant bodily feelings in hot weather, such as head-ache, with loss of appetite, fast, and rest from labor for a few days, and he will avoid sickness, and prevent the necessity of taking any physic at all. "Let him" continues the author, "have a Bi-

ble for a constant counsellor, and a few good books for instruction and amusement. Let him have the dignity and good sense to train up his family religiously, and not be blown about by every wind of doctrine, in religion, politics, or opinions. Let his rifle rest, and let the game, unless it come in his way, live on. Let him cultivate a garden of choice fruit, as well as a fine orchard. Let him keep bees, for their management unites pleasure and profit. Let him prepare for silk-making on a small and gradual scale. Let him cultivate grapes by way of experiment. Let him banish unreal wants, and learn the master secret of self-possession, and be content with such things as he has, aware that every position in life has advantages and trials. Let him assure himself that if an independent farmer cannot be happy, no man can. Let him magnify his calling, respect himself, envy no one, and raise to the Author of all good, constant aspirations of thankfulness, as he eats the bread of peace and privacy.—*Flint's Valley of the Mississippi.*

## BOOKS.

JUST RECEIVED AND FOR SALE BY

F. J. HUNTINGTON.

REIGN OF GRACE, by Abraham Booth, D. D.  
GOSPEL WORTHY OF ALL ACCEPTATIONS, by A. Fuller, D. D.  
LIFE OF WICKLIFFE, the first English Reformer. No. 1 of the Theological Library.  
BAPTISM in its mode and subjects considered, and the arguments of Mr. Ewing and Dr. Wardlaw refuted. By ALEXANDER CARSON, A. M. Minister of the Gospel, Edinburgh. L. Cox, LL. D. of London.—1st American edition.  
FULLER ON COMMUNION.  
BAPTISM, a Part and Pillar of Popery, by John Gill, D. D.  
COMPLETE WORKS OF ANDREW FULLER, D. D.  
COMPLETE WORKS OF ROBERT HALL, with Memoirs of his Life.  
CHAPIN'S LETTERS ON BAPTISM.  
ROMANISM ON FAITH.  
BAPTIST'S CALL TO THE UNCONVERTED.  
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TURNER'S SACRED HISTORY OF THE WORLD; being the 32d vol. of the Family Library.  
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HENRY'S, SCOTT'S, DODDGE'S, and CLARK'S EXPOSITION.  
GASTON'S COLLECTIONS.  
MALCOLM'S Bible Dictionary.  
LINCOLN'S Sabbath School and Bible Class Book.  
Sabbath School Union Questions, by Judson. Vol. 1, 2, 3, and 4.  
A general assortment of Sabbath School Library Books.  
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## DISTRICT OF CONNECTICUT, ss.

BE IT REMEMBERED: that on the fifth day of July, Anno Domini 1832, Bissell B. Barber, of said District, hath deposited in this office the title of a book, the title of which is in the words following, to wit, "An introduction to Mineralogy, adapted to the use of schools, and private students; illustrated by nearly two hundred wood cuts. By John L. Comstock, M. D. Second edition improved." This right whereof he claims as proprietor, in conformity with an act of Congress, entitled "An act to amend the several acts respecting Copy Rights."  
CHAS. A. INGERSOLL,  
Clerk of the District of Connecticut.